

The Brooklyn Jewish Center Review

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*(Because of the New Year's Holiday this lecture is scheduled for Tuesday
instead of the usual Monday.)*

BROOKLYN JEWISH CENTER REVIEW

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No. 12

THE NEW LEADERSHIP IN CONSERVATIVE JUDAISM

EVERY two years the lay leaders of Conservative Congregations in this country and Canada gather in convention to discuss their problems and plan activities. Several weeks ago a convention was held in Washington, attended by delegates representing close to 400 congregations affiliated with the United Synagogue of America, which has a membership of about 150,000 Jewish families.

One thought animated these delegates, and that was to build in this country a vibrant, dynamic and vital force that would influence the religious life of our people. The men and women who came from near and far seek to devise a way of life that will be a happy synthesis between the tradition of the past and the requirements of modern American-Jewish living.

As one wandered from session to session the impression gathered was one of great strides made in the character of the lay leadership of our conservative congregations. Whether these represent a large or small community they are invariably men of vision and determination who take their jobs seriously and are imbued with the one desire to strengthen the religious life of their communities and build a generation that will be proud of its inheritance and conscious of its responsibilities as Americans and as Jews. The majority are young men born and raised in this land. They are Jewish to the core, determined that their children shall follow in their paths and continue in the tradition of our people.

The qualities of leadership the delegates displayed would be a credit to any movement. The newly elected President of the United Synagogue, Mr. Maxwell

Abbott, of Chicago, a man of big business and a zealous worker in behalf of all Jewish causes, is a bright example of

CHANUKAH THOUGHTS ABOUT JEWISH YOUTH

THE holiday of Chanukah emphasizes the important role that Jewish youth has always played in the history of our people. In the past, the heroism of Judas Maccabee and his brothers inspired every generation of young Jews to greater devotion and dedication to the principles and values of our faith. However, in the climate of revolt against the values set forth by Religion which has characterized our age, we lost many of our young people to philosophies alien, if not hostile, to Judaism. The younger generation was fast becoming another lost generation. Of late, there has been a change of heart amongst our young people. Mr. Max Lerner in a series of articles on "Morals on the College Campus," which appeared in the *New York Post*, concluded: "In the last few years of the cold war and the atomic race of the apocalypse nightmare of a world in ruins there has been a new turn to religion among intellectuals. This has partly led and partly reflected a similar turn and return to religion on the part of students and other young people. The college students of today are not a lost generation but a generation in search. They are *not* throwing all the rules out of the windows. What they are looking for is a set of deeply rooted principles to live by." A sociology professor of the College of the City of New York, has said: "On this campus religion is closing its ranks. More students are standing up to be counted, religiously speaking, particularly in the

this type of leadership in the Conservative Movement. Under his guidance, the United Synagogue should exert great influence in the life of American Jewry.

—JOSEPH GOLDBERG.

Jewish group. There has been a revitalization of the religious factor on the campus."

Leaders of Judaism must take full advantage of this new sentiment and attitude towards religion which is sweeping the colleges. Our young people are not a lost generation but a generation in search of fundamental principles. They seek a faith which will help them solve the manifold problems confronting them and which will dispel the confusion in their minds. Jewish religious leadership teach our young people that Judaism provides the answer to their inquiry and search; that the faith that propelled young Judas Maccabee and his brothers to great spiritual heights and victory can provide our generation of young people with a dynamic philosophy of life which will guide them through the vicissitudes of modern living.

—RABBI MANUEL SALTZMAN

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

WE ARE LOSING THE FAMILY SPIRIT

RECENTLY I attended a unique event which revealed a strange transformation in the whole concept of family relationship among us Jews of America. It was a dinner given by one of our own leaders in the Brooklyn Jewish Center, Mr. Moses Ginsberg, in honor of the eightieth birthday of his oldest sister. The party was held at our Center, and was attended by about two hundred relatives.

I was particularly moved by a statement of the host in his greeting to the guests. The gathering, he said, was indeed to honor his sister, but it had a deeper significance. He wanted to provide an occasion for the members of the family—the older and the younger generation—to become better acquainted with each other. The family was large and spread out in many sections of the city. Uncles, aunts, nephews, nieces and cousins, had no opportunities to meet or to see each other—many did not even know some of their relatives. He felt that this was a tragedy in Jewish family relationship, and pointed out—to the younger generation especially—that all were descendants of one ancestry. He gave them a picture of his grandparents and parents and described their qualities of mind and heart which he felt deserved admiration and emulation and could inspire the wish to keep the family bonds intact and strong.

When I heard these words, I was reminded of a striking remark made by one of the finest thinkers in Jewish life today, Dr. Nahum Goldman, in an address that he delivered from our own Jewish Center pulpit when he first arrived in America. He said that among the great changes that he observed in Jewish life in America was the breakdown of the whole concept of *misbpachab*, of the family as a group. In Europe the Jew is concerned not only about parents, children, brothers and sisters, but about all who had the slightest relationship to the family. A relative might be a fifth cousin, but still a

korov, one tied by blood to the family group. In America, Dr. Goldman continued, he found this spirit of family relationship had entirely disappeared.

I tried to develop this observation of Dr. Goldman in my address to the guests. Jewish family life has suffered by this transformation. We have narrowed the concept of family, and have thus estranged ourselves from—and lost interest in—many of our kin who ought to be close to us because of our common heritage. Those who came to this country a generation or two ago not only retained their interest in their relatives, no matter how far removed, but also in their *landsleute*, those who came from the same city in the Old Country, and they banded together into *landsmanshaften*, societies, based upon the common interest of former dwelling place. Later, that interest narrowed to the formation of Family Circles, where at least the interest in family was retained. Alas, that, too, is fast disappearing, and we are gradually limiting our interest to our immediate and nearest relatives. It is not a wholesome development, and certainly is a break from the ancient tradition of family which ruled Jewish life all through the ages until recent times. When the Bible records the journeyings of the Israelites it emphasizes that they were banded together not only according to tribes but according to families. It was this family closeness that served as a tower of strength to the individual Jew in times of sorrow and a comfort in time of need.

It was therefore good to see that the need of family is realized by some of our people. It would indeed be a real blessing for all Jews if more of us would strive to revive this spirit.

Israel H. Ben-Zion

CHANUKAH IN ISRAEL

CHANUKAH is truly a festival of lights in Israel, with every village and settlement in the country having its own electric-lighted menorah mounted on synagogue or watchtower. During the night the traveler can see these lights for many miles around. In Israel as in America, gifts are exchanged; games are played with the "dreidel"—the beloved top with its mystic letters that commemorate the wondrous miracle of Chanukah; the traditional "gelt" is contributed; and in this case, for the new immigrants; and all the delicacies possible under strict rationing—including *latkes*—are eaten. In the various community theaters and schools, gay programs are performed during the eight days.

It is in the chief city of Israel, however, in Tel Aviv, that the biggest celebration is held. Huge menorahs shine resplendently atop synagogues, schools and public buildings. Shops have beautiful window displays and are decorated appropriately. In front of the city's main synagogue a public ceremony is held which is picturesque and unforgettable. When it becomes dark, a large *Hanukiyah* (as the menorah is called), is lit by a cantor who chants the blessings. Then the children follow, lighting their *Hanukiyot*, and gradually the darkness begins to glow with twinkling lights. The audience, accompanied by a band, joins in with *maoz tsur*. At the conclusion of the ceremony, the children conduct their annual parade through the town.

The first Chanukah celebrated in a Jewish State in two millennia was disturbed by the state of tension arising out of the renewal of hostilities in the Negev. Since a general blackout was imposed, it was not possible to light the Chanukah candles in all public places. Three huge menorahs, however, were lighted on heights surrounding Jerusalem, on Mt. Zion to the south of the city, on Mt. Scopus, to the east, and on Herzl Hill to the west, to usher in the first day of Chanukah. They were lighted from a torch which had been kindled at Modin, site of the opening encounter of the Maccabean War, and borne through the country by runners. A thanksgiving procession from Modin, the birthplace of the Hasmoneans, to Tel Aviv and Jerusalem was also arranged, led by the minister of Religion.

It is almost impossible to convey to a generation that knew not Solomon Schechter a living image of the man. His stupendous learning, sparkling wit, and the varied gifts of his genius are indicated in his books. But his outward appearance, inner strength and magnetic personality—as perfect a harmony of physical and mental powers as the Rabbis of the Talmud would want in a Jewish sage—is best known by those who are fortunate enough to have retained a personal recollection of him.

The deeper traits of his character, both severe and gentle, excessively kind and sometimes absurdly intolerant, were cast in a frame so fine and noble that it attracted attention everywhere. When he appeared on public occasions his broad shoulders wrapped in his crimson Cambridge robes, his grey beard, shaggy white hair covering a massive head, his delicate hands and features, his flashing blue eyes behind his spectacles made one conscious of a great presence, a man “higher than any of his people from his shoulder upward.” He was easily the most identifiable man of his generation. He could not escape attention. Interested glances followed him wherever he went. He mastered every occasion and dominated every gathering.

Like many other men of genius, Dr. Schechter was a curious combination of many contrasts and contradictions, a stupendous fusion of grandeur and simplicity, of lovable faults and delightful inconsistencies. He could be brusque and gentle, as tame as a lamb and as ferocious as a lion. Scorn and tenderness were in his peculiar make-up, the loving-kindness of a saint and the wrathful indignation of a zealot. The charm of Hillel and the impatience of Shammai were in equal measure blended in his nature.

He was unlike any other Jewish scholars of his time, unique and original in his faults and virtues. A warm stream of almost godlike tenderness followed his every outburst of temper. Schechter once quoted a remark made by Leopold Zunz to Professor Kaufmann — “Those who have read my books are far from knowing me.” These words can well be applied to himself. He was kind and gracious to all, even those with whom he explosively differed. He was the most sociable of men, the most courteous host, the most congenial companion. He was

accessible to all men, listened to all voices.

There was a vein of humor in his tempestuous outbreaks which, like a heavenly balsam, quickly healed the wounds he inflicted. He was witty, scintillating and brilliant in conversation, impromptu quips and epigrams and sparkling observations flashed from him as unexpectedly as lightning. He was incapable of dullness and regarded the bore as the most intolerable nuisance. It is a pity that he had no Boswell to record his utterances.

His tastes were cosmopolitan, his knowledge encyclopedic. He was a romanticist whose enthusiasm was for everything that was in bold relief from the grey, prosaic, and commonplace. Although all his life he burrowed in books and manuscripts and made one of the greatest literary finds in a thousand years—the Cairo Geniza—his passion was for the luminous figures in history, their romantic lives and adventurous careers.

It fell to the peculiar lot of Solomon Schechter to be a product not of one world but, so to say, of several worlds. The East and the West were in his blood—the Hasidic environment in which he was born and the culture and enlightenment of the occidental world after which he hankered and in which, in his mature years, he was tragically disappointed.

On the best available authority, Solomon Schechter was born on December 5, 1850, in Focsani, a small Roumanian town in the Carpathian mountains, not far from the place where, a hundred and fifty years earlier, Israel, the Master of the Name, lived and Hasidism was born. Schechter's real name was Schneur Zalman, after the famous Hasidic Rabbi Schneur Zalman of Lady, to whose sect HaBad Schechter's father belonged. The inflated revolutionary ideals of 1848 were still in the air, and the champions of Enlightenment clung fanatically to the slogans of Freedom and Equality. But the street urchins of Focsani knew nothing of the high pretensions of the times, and they continued pelting the Jewish

The Story of the Famous Scholar and Leader Told on the 100th Anniversary of his Birth

THE TOWERING LIFE OF SOLOMON SCHECHTER

By JACOB S. MINKIN

children with stones, shouting ugly names after them.

This enraged young Solomon, and he would have retaliated in kind, for he was muscular, had not his father warned him not to strike back. “We are in *galut*,” he observed sadly to his son. The incident made a profound impression on the child. It was the first time he learned that the Jews were a problem, that they must not defend themselves against the Christian ruffians, but bide their time. It is not unlikely that his Zionism dated back to that incident.

It was lucky for Schechter that the conventional *cheder* was not the place



Professor Solomon Schechter

of his early education. He was taught by his father, who was not only a scholar but a man of Hasidic warmth and temperament. In the course of his instruction he conveyed to his son not only what he knew but that intensity of feeling and exuberance of heart and spirit that were characteristic of the pietistic sect to which he belonged. The young student supplemented his instruction by what he

could find in his father's ample religious library, which he devoured with great eagerness.

But there was a time in Schechter's maturing years when the Hasidic influence he felt in his youth grew weak and tenuous and he sensed a longing for new horizons. Focsani lay somewhat off the main highway of Jewish life, but it was not so remote that he could not experience the new currents that blew across the Jewish scene. The advent of the Haskalah made thousands of Jews conscious of the narrowness and barrenness of their ghetto life. They yearned for deliverance and freedom. They were told that the world outside the ghetto was broad, spacious, elegant and rich in opportunity, and they wanted to be part of it.

No chapter in the Jewish saga is as interesting, and also as tragic as the one we are here briefly describing. The unrest created was acute. The defection from the Jewish ranks caused by the exchange of the ghetto for the world, and of the *yeshiba* for the university, is inestimable. Dazzled by the novel brilliance of the new discovery, hundreds quit the synagogue, giving scant attention to the quiet light of their own culture. That in such times of tumult and turmoil Solomon Schechter remained strong in his faith and firm in his allegiance, is indeed a miracle. He had his times of doubt and unrest; he was driven by intellectual yearnings; he longed for wider spheres of learning than he could realize in his cramped environment. He avenged his frustrations by writing anonymous satires on Hasidim in Hebrew journals, and to master the sciences he could not acquire in Focsani, he twice ran away from home, from which escapades his parents brought his back in disgrace.

He was more successful in his flight to Vienna, where he found a milieu congenial to his spirit. The erstwhile capital of the Austrian Empire looked both Eastward and Westward; it was a mingling of races, tongues and cultures, and was a center of Jewish learning. Schechter's sojourn in Vienna was decisive in its influence over him. He acquired there not only a complete mastery of rabbinic learning but the conception of Judaism as a living, evolving tradition which served him well in his later years. He was fortunate in his teachers, Yellinek,

Weiss, and Friedmann. They were great scholars, unrivaled in their respective fields, and kindly and saintly men, patient with the newcomer.

Berlin, where the vagrant young scholar found himself next, stood in direct contrast to Vienna. It was the capital of Germany, Prussian in spirit, proud, insolent and domineering. There Schechter for the first time, became acquainted with the German "shock-treatment" of the Jewish Bible and its resulting anti-Semitic consequences. But, on the other hand, Berlin was the capital of a new scientific study of Jewish history and literature, which, until then a dark mystery, were brought to the light of the day through the efforts of, among others, Zunz, Steinschneider, Geiger, and Israel Lewy, one of the foremost Talmud critics.

Of perhaps greater significance, a significance in which the English-speaking Jews of two continents shared, was the fact that in Berlin Schechter met and became acquainted with Claude G. Montefiore, a scion of a great Anglo-Jewish

family who, to advance himself in his Jewish studies, had come to the German capital to sit at the feet of its great masters of learning. As mentor and pupil, Schechter and Montefiore became fast friends, and when the time came for the English scholar to return to his country he prevailed upon his teacher to accompany him. This was in 1882, when Solomon Schechter was thirty-two years old.

The Roumanian-born "gypsy-scholar" who came to London without knowledge of the English language, remained there for twenty years as hero and leader of the small group of Jewish savants who had emigrated to England some years before. Dimly, but correctly, it was felt that with the man of halting English tongue but tantalizing personality, had come an unusual source of power and wisdom.

Solomon Schechter met with a cordiality seldom accorded a stranger in England. According to British standards Schechter was unconventional. He was boisterous and given to sudden outbursts

FELLER OF THE UNITED NATIONS

By David Wesley

A 45-year-old ex-New Deal lawyer, named Abraham H. Feller, plays a central role in United Nations work. Abe Feller, who went to the founding and organizing conferences at San Francisco and London as an adviser to the United States delegation and then was persuaded by Secretary-General Trygve Lie to become a full-fledged international servant, is director of UN's Legal Department and the organization's general counsel. In that capacity he acts as one of Lie's chief advisers.

There are few big, tough issues that Feller hasn't an active part in. There was Berlin, for example. Feller helped draw up a formula for settlement (which failed). There was Czechoslovakia. Feller, as UN counsel, pitched into the fight over the UN job of Jan Papanek, who had denounced the Communist coup in that country, and saved Papanek's job. There was, and still is, on the other hand, the long fight to scot Communist China and kick out the Nationalists. Feller prepared a memorandum for the Secretary-General that held that a government in actual power (in this case the

Communist) should be recognized by the UN as the representative of the people of a member nation. There was also Palestine. Here again, throughout the long struggle to build a Jewish state and to establish peace and stability in the Middle East, Feller has played a key role in the planning of policy, in the formulation of settlement schemes, in the mapping of conciliation procedures.

Anyone who has an international assignment with the UN is compelled to take an oath that he will not work for the interest of any individual nation, and Abe Feller once had to demonstrate what such a responsibility entails. Quite naturally, Feller feels an attachment to Israel only second to that he feels toward his own country.

But when the UN decided to press a claim for damages against Israel in the case of County Folke Bernadotte's assassination, it was Feller who was called upon to argue the case before the International Court of Justice at The Hague. He won the case, forcing Israel to pay the claim.

of temper; his clothes were not always correct, and he defended, or rather noisily shouted, his views with ferocity. But Schechter appealed to them because he was so direct, fearless and inflexible.

After conquering London he conquered Cambridge. He was the first Jewish scholar to be appointed lecturer at Cambridge University, intended primarily to train students for the Christian ministry. A brilliant company of England's best minds—scholars, writers, and men of wit and learning—gathered about him. They forgave much where there was so much to admire. He roared, hurt, and lacerated, but they had the utmost respect for his solid learning and original views.

He showed as little restraint with his Christian as with his Jewish friends. Nonetheless they admired him and he was the most popular faculty member on the Cambridge campus. His imposing figure gave him the appearance of the Greek god Zeus stepped off Olympus. The women adored him; they pointed to him as "that wild man of genius." The scholar who had never had a formal school education was awarded by Cambridge University the degree of Master of Arts and Doctor of Letters *honoris causa*.

Writing did not come easy to Schechter. He admitted himself that he fought with every word as with the devil. He had not published much of any consequence in Vienna and Berlin. "Abbot d'Rabbi Nathan," an important talmudic tractate of ethical content, was the first fruit of his scholarship. This immediately gave him world-wide standing among scholars. But Claude Montefiore, who sensed Schechter's great powers of expression, urged him to write on lighter themes than textual criticism. The result was that remarkable series of essays on the Bible, Talmud, and sketches of Jewish worthies of past centuries which, when collected and published in three volumes under the title "Studies in Judaism," met with an enthusiastic reception accorded to few other Jewish works.

Solomon Schechter united in himself something of the romanticism of Israel Baal Shem Tob, the love of learning of the Gaon of Wilna, the mystic piety of Nahmanides, the fantastic otherworldliness of the Jewish saints and martyrs of medieval Germany, the gentle skepticism of Nahman Krochmal, and the glowing

faith and tenderness of the men of sixteenth century Safed. In his essays he more than described his subjects. He recreated life-like images of them, with all their greatness and glamor. Had he done nothing more, had he attempted little else, his "Studies in Judaism" alone would have entitled him to the affection and

gratitude of the world.

But Solomon Schechter was not only a popular writer, a creator of miniature masterpieces. He was a discoverer of lost treasure of Jewish wisdom. The Hebrew original of Ben Sira, the "Documents of Jewish Sectaries," and the almost count-

(Continued on page 22)

THE JEWISH COMMUNITIES OF SOUTH AMERICA

By Boris Smolar

ONE of the finest Jewish communities in the world today is the Jewish community in the Argentine. I was convinced during my recent visit there that the 400,000 Jews of Argentina are destined to play a much greater role in world Jewish affairs than the Jewish communities of France, or even England. While the influence of the latter communities—which comprise approximately the same number of Jews as Argentina—is visibly declining on the world Jewish scene, the influence of Argentine Jewry is increasing. And there is no doubt that the Jewish community in Buenos Aires is only at the beginning of its development.

Economically, the situation of the Jews in Argentina is sound, and if there is no change of mood on the part of President Peron—as there was in the case of Mussolini—anti-Semitism will not come to the forefront there. At present Peron has made it clear that he will not tolerate any anti-Jewish activities, and he does all he can to prove that he means it. It seems to be his conviction that Hitler's and Mussolini's greatest mistakes were their anti-Jewish policies. And he seems to be determined to avoid repeating this mistake.

Much of the Jewish activities in Argentina are centered on aiding Israel, but a good deal is also being done to strengthen internal Jewish life. Thus one can find in Buenos Aires the best Jewish schools in the world—some of them larger even than the schools in Tel Aviv—and one of the best Jewish centers on the American Continent. This institution, known as "Hebraica," can compare favorably with the best YMHA building in the United States. It is always full of Jewish youth, always humming with activity—cultural, sport and social.

The Spanish language is predominant among the Jewish youth, but there is no ground whatever for fearing that they will be lost to Jewry. There is practically no intermarriage, since the laws of the country make divorce practically impossible, hence one thinks twice before entering the marriage bond.

Somewhat different is the picture in Brazil. . . . Jewish communal life is not as colorful and as many-sided as it is in Argentina. However, this is because the number of Jews in Brazil is only about one-third of that in Argentina, and because they are split into various communities at Rio de Janeiro, Sao Paulo and the rest of the country. In Argentina they are chiefly concentrated in Buenos Aires. Another reason may be the fact that while Argentine Jewry pays attention to its own communal needs, the Jews of Brazil concentrate primarily on Zionist activities. So far very little has been done in Brazil to keep the Jewish student youth together and to stimulate their interest in activities other than Zionism.

The Jewish community of Brazil is much younger than the one in Argentine, being a "first-generation" community. There are four Jewish newspapers, two in Yiddish and two in Portuguese. For a period of some seven years, until the end of World War II, no Jewish publication was permitted in Brazil. Nor was it permitted to conduct public meetings in Yiddish, and Zionist activities were banned.

Not the slightest sign of anti-Semitism—overt or camouflaged—prevails in Brazil, except that the country is not open to Jewish immigrants. Jews feel

(Continued on page 22)

OLD Man Horowitz was about to pull down the shade on the door when he saw a man coming toward his barber shop. He hesitated for a minute. The man approached the door and motioned that he wanted to come in.

Horowitz recognized him. It was Bo-Bo Miller. That good-for-nothing! He opened the door and the tall thin man entered.

Bo-Bo looked down at the barber, "Whatta yuh get scared about, Pops? I only want a shave."

Horowitz looked up at the clock in the wall. "You're too late, Mr. Miller, it's after closing time," he said quickly.

"It's six-thirty on the nose," Bo-Bo spat out. "What's the matter kike, don't you want to shave me?" This with a sardonic grin.

The barber was flustered. "You say it's on the nose? So, all right, it's on the nose. Come in and sit down."

Bo-bo walked over to the hangers and put his hat on the shelf. He carefully took off his coat and hung it up. He looked around, found the whisk broom and brushed his coat. He cleaned it slowly, overlapping his strokes.

"Yuh oughta get yourself a nigger," Bo-bo complained.

"I told you before I got too small a store to hire a porter," Horowitz said. "And they are Negroes, not what you call them."

"They're niggers to me, Pops," Bo-bo said quietly. "And don't go correctin' me any more. I don't like it."

He took off his jacket then the holster with its gun, and hung them beside his coat.

He carries his gun the way a salesman carries his samples, thought Horowitz. *The man just ain't got shame.*

Bo-bo sat himself down in the first chair.

"A shave you said, Mr. Miller?" asked Horowitz.

"Yeah, 'a shave I said, Mr. Miller,'" Bo-bo mimicked.

Horowitz put a sheet around Bo-bo and imprisoned him with a safety pin. He tilted the chair back and Bo-bo sighed contently. "That feels good, Pops. I've had a hard day."

A hard day you've had? thought Horowitz. *A black filthy day you've had! Gangster that you are, how can you relax? How can a bandit like you ever*

sleep? Don't you ever dream? Don't the people you've hurt, the people you've killed haunt you? Such a country America! An innocent bum sleeping on a park bench they'll pick up and give thirty days. But this piece of scum lives like a king. Murderer that he is, he sits back in my chair, comfortable, getting a shave.

Horowitz mixed soap and water and applied the lather to Bo-bo's lean dark face. *Such a low-life. Runs all the dirty rackets in the neighborhood. The numbers, the horses and the loan sharks. Even I have to pay him and his gang ten dollars a week for protection. Protection!*

Horowitz remembered how it had started. Bo-bo and his gunmen had visited all the stores in the neighborhood. "We're sellin' protection, Pops," they had said. "You need about ten bucks worth a week. Unnerstan'?"

He would never forget their sneering faces.

He had felt fear and had given Bo-bo the ten dollars to get rid of him and them.

But Mendelkorn, the candystore owner, had refused "Never," He had shouted at them. "I came to America to pay tribute to gangsters? No! In Europe lice like you could do such things, but not in America! Get out of my store. I'll report you to the police!" They left quietly, smiling their broken-teeth smiles.

The next day Mendelkorn had had an accident. He had lain for five weeks in the hospital with three broken ribs.

It was just like in the movies, but here there was no Cagney to stop it.

Horowitz disliked even touching the man's skin. Such a person—the lowest from the low—had no right to live.

The stories they told about him. The murders he had committed but never had he been tried for them. They said he had tight contacts with the police and the politicians. He paid off with his stolen money and they let him walk the streets again. And like a wolf, like a mad dog he went on collecting and killing.

"Hey Pops, enough with the soap, start shaving already." Bo-bo commanded.

A Short Story

THE SHAVE

By HAROLD FRANKLIN

What a louse, everything with him was an order!

Horowitz returned the soapcup to the shelf and selected a razor. "If you want a good shave, don't rush me," he said slowly.

Bo-bo opened one eye and looked up at the old barber. He laughed a short hard laugh. "Pops," he taunted, "you couldn't give a good shave even if you wanted to."

"Then why do you always come in here?" Horowitz demanded.

"You know I give my trade to the local stores."

Horowitz stared at the razor in his hand. His hand was shaking. He grabbed the razor-strop and sharpened his razor. He then bent over Bo-bo and started to shave him.

Suddenly, a tremor seized him, a numb throbbing desire coiled about him. He could hear it talk. *Give him a shave, Mr. H., give him a shave he'll never forget. This is your dream coming alive. Across the throat for Mr. Mandelkorn. Deep for the girls who sell their bodies for him. A slash and you rid everyone of this Bo-bo cancer. This is not murder—this is justice. Think of all those he has killed, all those he is bleeding to death. Save them from his evilness. Now!*

How strange, thought Horowitz, *for the first time I am not afraid of him.*

He looked down at Bo-bo half-doing in the chair. This would be the end of it.

He tenderly moved Bo-bo's head back and stared down at him. It would be so simple, one careful slash across the throat.

Bo-bo opened an eye, "Gonna take all night, Pops?"

Oh God, give me the strength, Horowitz begged silently. *It would be so easy. I'm an old man with no family, allow me this one good everlasting deed, please!*

He kept shaving Bo-bo, gliding his

(Continued on page 23)

ANCIENT HEBREW ART



Arch of Titus

THE illustrations on this page are samplings from a fascinating new book, "Ancient Hebrew Arts," by Dr. A. Reifenberg and published by Schocken Books. It is a compilation of numerous reproductions, with detailed explanatory texts, of the art remains of Jewish antiquity dating from the time of Kings to the 6th or 7th century. Dr. Reifenberg teaches at the Hebrew University. The picture above is of a detail from the Roman Arch of Titus and shows Jews made captive by Titus after his conquest of Jerusalem and objects used in the Temple. Below, a fragment by a Roman sculptor relating to Jewish life—a menorah, boys treading grapes.



Marble Sarcophagus

Among the art objects discussed by Dr. Reifenberg are medallions and jars of glass. Some of the glasses have the designs worked in gold. One, in the Metropolitan Museum, shows a Torah shrine. In front of the steps stands a menorah flanked by vessels for wine and oil, and by a lulav and ethrog and some other articles not readily identifiable.

Dr. Reifenberg writes, "It would seem that the Jews took a prominent part in bringing the art of glass making into Europe. They had learned glass painting from the Phoenicians and Egyptians and carried on their craft in their homeland. . . . In the year 687 Greek workmen emigrated to France, where they produced glass in the Jewish manner."



Glass Jar

A gold glass in the Vatican Museum in Rome also depicts a Torah shrine, now flanked by two lions, emblem of Judah, guarding the divine law. The bottom half of the plate shows the seven-branched candelabra, oil jars, lulav and ethrog and a shofar.

The jar reproduced on this page is of pressed glass and is remarkably like old American glass bottles. It is owned by the Toledo Museum of Art.

"Ancient Hebrew Arts," also contains many reproductions of lamps of the Biblical period, one of them a striking creation which uses the familiar menorah design as both a handle and decoration.

HOW fair, O Jacob, are your tents! How fair your homes, O Israel," says the Bible. To the Jew the home has always been a sanctuary and the primary place for Jewish life to take root. In the midst of this wholesome environment the child absorbed his knowledge; the education of the child was a cooperative venture between parents and teacher. Both had one objective in mind, the welfare and development of the child. The home atmosphere enabled the child to picture the things taught in school, because at home he was able to get the practical examples of Jewish values on their highest level. The school and the home, thus, presented a unified front; they worked in the same direction, and the growth of the child was enhanced.

The modern American Jewish scene presents an entirely different picture. The traditional home is being disintegrated and the indifference of the parents to the Jewish education of their children is becoming more and more striking. The Hebrew schools have become isolated factors, divorced from the realities of life. Many, if not most of the parents in this country, think that they have discharged their obligation to their children merely by sending them to the Hebrew and Religious school. They still cling to the notion that the child's education can be divided into two parts—the teacher can look after the intellectual development, while they can care for the physical and character development. Hence the failure of the Jewish educational institutions.

In analyzing the present situation, we find that the child acquires Jewish knowledge in the school, but cannot practise at home the things he learns. The teacher thus creates for the child only an artificial atmosphere of Jewish living and activity within the school itself. Normally the flow of cultural tradition is from the adult to the child. We cannot expect to reverse the flow from the child to the adult.

Jewish religious education can become meaningful only when the Jewish home is the place to which all the child's experiences can be related. The parents must see that Jewish patterns of conduct and attitudes become firmly set in the child's personality. The home must be-

come the place where the child will find the practical examples of Jewish values. The effects of an improved curriculum and modern methods of teaching become weakened unless there is a home in which the varied experiences of the child can be intelligently integrated. The parents must furnish a home atmosphere in which the Jewish interests of their children may grow.

The Passover story will have a meaning to the child when he will find his parents conducting a Seder service in the traditional manner. Chanukah will assume its true significance when the child joins the father in lighting the Chanukah lights and reciting the benedictions taught in school. The child will eagerly take part in the services during the High Holidays and Festivals if he will witness the solemnity of the occasion at home, and if the parents will accompany him to the synagogue. Jewish history, the achievements of the Jewish people, its trials and tribulations, the will to survive, will become permanently fixed in the child's mind, if he will be able to find a willing ear at home for the things he has learned at school. Above all, the child will be happy if his parents will possess sufficient knowledge to assist him in the preparation of the school assignments and give him advice and guidance.

Can we achieve this aim in the face of the present situation? Yes. We can achieve it through a program of parent education which must become a vital part in the work of the school and the synagogue.

The Parent-Teachers' Association and the Sisterhood are normally the two functioning bodies in a synagogue school which assist in various undertakings, help in the registration, supply the school with necessary supplies and help raise funds for the acquisition of books for the school library and other essential materials. It is to these two bodies that the school should look for assistance in promoting parent education. What means shall be

*It is Not Enough to Send
Your Child to Hebrew School*

HEBREW EDUCATION BEGINS AT HOME

By LEO SHPALL

used and what methods employed to make such a project a success?

1. A major portion of the monthly meeting should be devoted to the discussion of a phase of the Jewish way of life, with a brief talk preceding the discussion.

2. The P.T.A. or the Sisterhood should institute monthly or semi-monthly seminars devoted to Jewish holidays, customs and ceremonies. These seminars should be conducted as workshops in which the parents would be active participants. The historical significance of the holidays and observances should be stressed.

Before the Passover holidays a model parents' Seder should be conducted. Before Succoth a miniature Succah should be built and the blessing of the Lulav and Esrog recited. The Chanukah holiday should be preceded by a seminar at which the lights should be kindled and the blessing learned by the parents. The mothers should also familiarize themselves with the recipes of special holiday delicacies. If successfully conducted, the seminars will attract a substantial number of parents who will be both pleased and grateful.

Parent education, however, must not stop at this point. To be helpful to the child and the school, the parents must be well informed—they must study. Adult institutes should be organized in each synagogue. The institutes should introduce intensive courses of about thirty sessions each. These courses, properly planned, will attract a considerable number of men and women.

In this respect the Institute of Jewish Studies for Adults at the Brooklyn Jewish Center has been successful. The courses in Hebrew, Jewish History, Religion, Bible, Talmud and Yiddish have proved popular. It took years of painstaking effort to bring the Institute to its present status. Now more than two hundred students take these courses, and

(Continued on page 23)

The following article about Mr. Holtzmann, a trustee of the Center, was published in the Jewish Forum.

THE most august body in the State of New York is its Board of Regents. In almost kingly fashion, as its name implies, the order of succession is by inheritance—not a physical inheritance, but a sort of spiritual one which, at the same time, is fully in harmony with the democratic tradition. The salary each regent receives is also a spiritual one—the satisfaction of having played a most important role in the educational life of the Empire State. Among its members have been Alexander Hamilton, John Jay, Martin Van Buren, and Washington Irving.

The most outstanding citizens of the State, as a rule, are elected to this Board—not directly by the people, but by the State Legislature in joint session, unfettered by the political recommendation of the Governor or other officials. Its members serve for a term of thirteen years by the stagger system—one regent elected each year during the second week in February from the ten judicial districts in the State. Three of the Regents are elected at large, irrespective of the ten districts.

This distinguished group of thirteen men (occasionally a woman graces its membership), at different times included Jews. Interesting is the fact that, since the constitution of the Board in 1784, when Rabbi Gershom Seixas, of the Spanish and Portuguese Synagogue, became a member and sat together with Alexander Hamilton and other first citizens of the State and Country, no Jew was elected until more than a century later, in 1905, when Edward Lauterbach was chosen. He was succeeded by Abram I. Elkus, afterwards U. S. Ambassador to Turkey and Judge of the Court of Appeals, and he, in turn, by Lucius N. Littauer. Next came Susan Brandeis, Roger W. Straus and, in 1949, Jacob L. Holtzmann—the last two among the members at large. Mr. Holtzmann was elected to succeed Miss Brandeis and is in a direct line of succession to Whitelaw Reid, former Chancellor of the State University and Ambassador to the Court of St. James. Interesting is the fact that Regent Holtzmann comes from stock in Austria that

were numbered among the pious Hassidim.

I asked Mr. Holtzmann to tell me something of his background. While he spoke freely on matters relating to his office, he was reticent when it came to a discussion of himself. He did, however, talk of his father, the late Henry Holtzmann, one of the early settlers of Brownsville, a pioneer educator, one of the first to establish modern Hebrew schools in this country, and who, half a century ago, supervised the teaching of English to foreigners in the settlement houses of the Educational Alliance in New York and the Hebrew Educational Society in Brooklyn. He talked with enthusiasm of the work his father had done in helping to establish the Zionist Movement shortly after the first Zionist Congress held in Basel in 1897, and spoke with pride of the time when his father was the American correspondent of Dr. Theodor Herzl's publication *Die Welt*.

What we learned of Regent Holtzmann was largely in confirmation of what appears about him in "Who's Who in America." He was born in 1888, the oldest of a family of nine children, was brought here as an infant, received his schooling in the public and high schools of Brooklyn and was admitted to the Bar in 1909 and to the United States Supreme Court in 1912. He holds the honorary degree of Doctor of Laws from St. Bonaventure University, New York.

He is now a senior partner in one of the oldest and most prominent law firms in the City—Holtzmann, Wise, Shepard & Kelly. He served as special counsel to the Mortgage Commission of the State of New York in charge of the reorganization of the various mortgage companies, and was Adviser to New York State officials and legislative committees in matters affecting mortgages and reorganization. He is the author of "Holtzmann's Municipal Court Practice" and has been a contributor to legal periodicals.

In 1912, at the age of 24, he was elected a delegate to the Republican National Convention, and became a founder that year of the Progressive Party. He was chairman of its Law Committee and

Jacob L. Holtzmann Joins
an August Educational Body

THE NEW MEMBER OF THE BOARD OF REGENTS

By ISAAC ROSENGARTEN

served as counsel for its candidates, Theodore Roosevelt and Oscar S. Straus. In 1948, he served as a Presidential Elector.

Mr. Holtzmann was always interested in his Jewish brethren. He was a founder, honorary secretary and a trustee of the Brooklyn Jewish Center and, at the time of his election to the Regency, was a member of the Board of Overseers of the Jewish Theological Seminary and of the Hebrew Educational Society, from both of which he had to resign, as both were chartered by and are under the supervision of the Board of Regents.

Mr. Holtzmann's brother and two of his sisters are members of the Bar; one of them, Fanny E. Holtzmann, the youngest of the family, is the well-known copyright international lawyer, who maintains offices in Hollywood and London, as well as New York, and is counsel for some of the leading figures in the literary and motion picture world. She is said to have recovered the largest verdict ever awarded in a libel case.

In speaking of the Board of Regents Mr. Holtzmann said that its standards of education are the highest in the world. All education of the State is unified, and it is perhaps the only State where education is entirely divorced from politics. As a Regent, I have withdrawn from all participation in politics. We take pride in the fact that the educational system of the State, which constitutes the University of the State of New York,* has become the greatest and finest in the world. Those who served as Regents in the long span of its 164 years of existence, are responsible for that. The Regents have jurisdiction, not only over all institutions of higher learning and over the entire public school system of the State but also over all licensed professions. The Regents supervise the medical, dental and all other professions

* "The University of the State of New York." is the State body governing education, not a school.

JEWISH WORKERS IN THE 17th CENTURY

By Vladimir G. Elisberg

which have to do with education in its broadest sense. In short, it is the policy-making body for education in the State and for the professions and for cultural institutions such as museums and public libraries. It is a body that is wholly free from prejudice, and displays the real spirit of American fair play in its work. This is particularly manifested in instances where clemency is sought by those who have been guilty of professional irregularities."

When asked about the attitude of the Board towards the many refugee doctors who have sought the right to practice in this State, Mr. Holtzmann replied that their appeals were always considered with sympathy and understanding.

He paid high tribute to Regent Roger W. Straus, and praised the work of his colleague as a member of the Regents' Committee to Enforce the Fair Educational Practice Act.

"What are some other activities of the Regents?" we asked.

"We hear appeals from rulings of the motion picture censors; we evaluate college degrees from foreign countries; we set the standards and supervise not only the professions of medicine and dentistry, but also those of the veterinary, C.P.A., the architect, the surveyor, the podiatrist, and the shorthand reporter. The historical sites in the State come under our supervision. But ours is in the main a policy-making function. The actual administration of the State Education Law is vested in the Commissioner of Education appointed by us. Local matters are left to the boards of education set up by individual communities."

Chanukah Lights

The kindling of the lights on Chanukah is a precious command which all should observe in order to proclaim the miracle; and this should be followed by words of praise and thanksgiving to the Almighty. And even if he subsist on charity, he should borrow or sell his garment in order to buy oil. And if one is in need both of wine for the sanctification of the Sabbath and oil for the sanctification of the Chanukah lights, and possesses a single Perutah, the oil takes precedence over the wine, as both have been enjoined by the Scribes, and the Chanukah lights commemorate a miracle.

—Maimonides

IN THE twenty centuries since antiquity there have lived enlightened personalities able to contemplate the life of "totally different" human groups without hostile passion and to regard them scientifically and with sympathetic understanding.

One of the remarkable personalities for whom this holds true was the Italian physician, Bernardino Ramazzini. Born 1633 in Capri, he attracted wide attention by his remarkable work in anatomy, physiology and clinical medicine. In 1700, when he was 67 years old, a work appeared that was destined to make his name immortal: "De Morbis Artificum Diatriba." (Treatise on Occupational Diseases of Workers.) In this book, the 250th anniversary of which we should commemorate, the dangers to health arising from certain occupations and the way in which to avoid them were outlined systematically. One should keep in mind that this work was written at a time when, in England, the classical country of social science and economics, Bernard Mandeville and many other brilliant economists held that poverty and economic distress of the working classes were nature-ordained and a necessary condition of any socio-economic and political system. Without pauperism, the English thought, society would not receive the goods and services it needed. There would be no reserve army of workers willing to take orders. In fact, little progress had been made since the times of Aristotle and Plato in Greece and such Roman authors as Marcus Terentius Varro ("De Re Rustica"), who thought that without enforcement and enslavement no work would be done.

Ramazzini did not share these views. Such a scholar, an educated philologist, a historian and artist, a connoisseur of antiquity, a true physician, he overcame social barriers. He went down into the pits, he spent time in the workshops because he was convinced that there was no other way to acquire an exact knowledge of the occupational dangers to health. Observing the working man, only in the hospital or the laboratory would not do for Ramazzini.

In the 31st chapter of his book, en-

titled "De Morbis Judaeorum," the typical diseases of the Jews of 250 years ago are described as occupational diseases. We should remember that today when we speak of the diseases of certain races and nations our first thought is of inherited racial inferiority. It was so too when Ramazzini lived. He noted that, "There are only a few Jews, even among the richer, who do not suffer from skin rashes, so that one is inclined to believe that rashes among the Jews are inherited." Ramazzini disagreed with such an opinion. He was the first to demonstrate that it was the unhealthy occupations which led to the diseases. He wrote:

"Women are forced to sew late into the night with insufficient light, often using obituary candles, so that hardly one of them past forty is free from some eye affliction or is not shortsighted. In nearly all Italian cities the Jews are squeezed into narrow quarters. Women always stand near the open window to get as much light as possible at their work, and because of this they suffer from headaches, earaches, toothaches; they have chronic colds, tearing eyes, are hoarse, hard of hearing and near-sighted. The men, who either sit too long at their tailoring, or who stand around the narrow lanes trying to sell their patchwork, are victims of poor nutrition, are melancholic and gloomy, and affected with an itch. A specially harmful occupation is that of furbishing up old mattresses. Such mattresses are full of sweat and all sorts of uncleanness. Waves of dust come out which cause coughing, labored breathing and sometimes vomiting. . . . We bring the beds of our deceased to the Jews for a thorough cleaning and the Jews, caretakers of the corpses, cannot help contracting terrible diseases through such work. . . . Let us try, then, to help this race, so that the people do not have to become victims of such bad sicknesses in their occupation. He recommended physical exercises to help gain strength and for women walks in the open air and body cleanliness.

Ramazzini's basic attitude cannot be emphasized enough today. His book contains a lesson as valuable in our times as it was in his.

ARAB WOMEN GAINING INDEPENDENCE IN ISRAEL

By ADA OREN

WHILE equal rights for Jewish women in Israel will soon be a fact in all fields of social and public life, matters are far more complicated in the Arab community in spite of the general trend towards greater liberty for women throughout the Near East. The only important respect in which Moslem women are ahead of their Jewish co-citizens is in the law governing inheritance and married women's property. In all other matters they are still affected by customs which Jews either never knew or shed long ago.

In general the trend in the whole of the Near East is toward the acceptance by the Moslems of the manners and customs of the rather conservative Christian Arabs, but every step is still being contested by the reactionary majority in the neighboring countries. Under these circumstances Israel, though in principle committed to complete equality for all its citizens irrespective of religion, must be careful not to interfere unduly in their more intimate relationships. This consideration also guided the Mandatory Government, but to an extent considered excessive by Jewish Israel.

Arab women enjoy the vote in Israel and made free use of it for the first time during the Knesset elections; but none were elected on any ticket. Israel was the first country to enfranchise Arab women and is only now being followed by Syria, where the enfranchisement of literate women alone has been decided upon, subject to strict segregation of women voters at the polls.

Arab city women of both religions to some extent joined Arab trade unions as early as Mandatory days with the encouragement of both Histadrut organizers and government labor inspectors. They have separate divisions and observe the "amenities" by appearing on public occasions only in groups. No social intercourse between men and women members even of the Communist labor groups is possible under party auspices, for fear of harming the movement. There has even been a case of Arab women attending an Arab Communist meeting at night by listening to the speaker from a room adjoining the main hall and departing—the Moslem women veiled—before the men left the assembly.

Arab women's societies were active in Palestine—as they are to this day in the

neighboring countries—and did much social work while observing the customary proprieties. In opposition to their sister societies in Egypt, for instance, they always denounced the struggle for women's rights and social freedom as unpatriotic. Most of their leaders fled the country and the few who remained are now again employed in social work, with the assistance and encouragement of the Israel Ministry of Welfare.

The Government of Israel will have to discourage irresponsible elements who might jeopardize the slow, but certain, progress which is to be expected as a result of the generally favorable conditions now obtaining here for the emancipation of Arab women. Much may some day come from close collaboration of Jewish and Arab men and women teachers, so-

cial workers and trade union executives, but only if the Jews themselves are careful not to be drawn into delicate situations which may engender distrust and spoil the atmosphere.

Coeeducation of Arab children in the lower grades, to which their parents usually do not object, and the opening of Jewish schools to Arab students in the higher grades, as well as ending segregation of the sexes in Arab teacher and social worker training and the introduction of Jewish teachers into some Arab schools—all of which are already in various stages of execution—will do much to bridge the chasm between the customs of the two main sections of the population.

QUESTIONS FOR CHANUKAH

Question: Why are the Chanukah candles customarily placed in a special candelabra called the *Menorah*?

Answer: The menorah is used to hold the candles for symbolic reasons. It brings a symbol of the Temple into every Jewish home and thereby makes each home a sanctuary of Jewish life. This was especially desired since the original menorah of the Temple was looted.

Question: What is the "Maoz Tzur"?

Answer: "Maoz Tzur" is the name of a special Chanukah hymn that is sung after the candles have been lit. It is more popular with us as the "Rock of Ages." The hymn recounts the wonders of Jewish history from the Exodus of Egypt, to the Babylonian exile, to the fall of Haman and to the conquest of the Syrians by the Maccabees.

Question: Who is the author of "Maoz Tzur"?

Answer: He is said to be Mordecai Halevi who lived in the thirteenth century. His name is contained in the

acrostic of the opening letters of the hymn's stanzas. The melody is not the one formerly used. Many writers trace the current melody to a folk-song which is also claimed to have been used by Martin Luther.

Question: What is the origin of the paragraph which is recited just after the lighting of candles: "We kindle these lights because of the miracles . . ."

Answer: This paragraph is taken directly from the Talmud and is used so that all who witness the lighting of candles may fully understand the reason for their use. This was insisted upon because the lighting of the Chanukah candles is done to "publicize the miracle" of the Hasmonean victory and the miraculous duration of the tiny cruse of oil.

JEWISH PROVERBS

Begin thinking of death and you are no longer sure of your life.

He who walks straight will not stumble.

Mix with the neighbors and you learn what goes on in your own home.

—From "Yiddish Proverbs."

NEWS OF THE MONTH

THE municipal elections in Israel, considered an indication of the present political sentiments in the country, resulted in a marked swing to the right. The General Zionists registered a tremendous gain. According to unofficial figures, they polled 25 percent of the ballots, as compared with 7.3 percent which they received in the parliamentary elections in January, 1949.

The Mapai, Israel's Labor Party, still remained the leading group in the country. This party, of which David Ben Gurion is the leader, received more than 26 percent of the votes in the municipal elections. However, in the parliamentary elections of 1949 Mapai received 37 percent. Altogether about 425,000 persons cast their votes, electing 527 municipal councillors by direct, secret balloting.

Official results of the municipal elections in Tel Aviv show that the General Zionists there won 31 percent of the votes, the Mapai, 23 percent; Herut, 14; Mapam, 10; Hapoel Hamizrachi, four; Agudas Israel, three; Progressives, three; Communist, two; Mizrachi, two; Yem-enites two; Landlords, Sephardim, and Artisans, 0.7 each.

☆

In Jerusalem, semi-official final figures reveal that the Histadrut received about 24 percent of all the votes, Religious groups 11 percent; General Zionists 22 percent; Herut about 9 percent; Progressive Party about 4 percent and Mapam about 10 percent. The Communists received two percent.

☆

Al Hamishar, organ of the left-wing Socialist Party, Mapam, published a comprehensive tabulation of the voting which showed that Mapam won 11.6 percent of the ballots as compared with 10.6 in the 1949 parliamentary elections. The tabulation also shows that the General Zionists polled 25.2 percent of the ballots, as compared with 7.3 in the national elections. According to the same table, all other parties "lost more or less

heavily," to wit: Mapai dropped from 37.2 to 26.9; Herut from 15.4 to 10.5; Religious Bloc from 15.4 to 12.8; Progressives from 5.5 to 4; Communists from 2.6 to 2.4.

Haaretz, independent General Zionist newspaper, declared that the "General Zionists are the second party in the state," and urged the holding of new national elections. *Davar*, the Mapai newspaper, ran a banner stating that the "municipal elections produced a right-wing concentration," while *Haboker*, official General Zionist organ, printed a page one streamer announcing the "decisive victory for General Zionists in local elections."

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President Truman received a delegation of 15 representatives of all major Jewish groups in this country and indicated to them that he is deeply interested in Israel's economic situation. He promised that he would immediately look into the matter to see what he could do on behalf of the American Government.

The delegation presented the President with a memorandum urging that the U. S. Government include Israel in its policy of extending financial aid to democratic countries. The memorandum was presented by Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, who emphasized that its contents were approved in principle by the 2,000 American Jewish leaders who attended the recent National Planning Conference in Washington.

☆

Hope that the U. S. Government will extend economic aid to Israel is expressed in a scroll of greetings presented to President Truman by a delegation of the United Synagogue of America, now holding its annual convention there. Receiving the delegation at the White House, the President expressed his gratitude for the scroll.

☆

A series of 20 Economic Seminars on Israel will be held in major cities throughout the United States under the auspices

of the Economic Department of the Zionist Organization of America.

The seminars, to be held in prominent industrial centers during the next several months, will serve to bring together for authoritative discussions on Israel's economic potentialities many of the foremost businessmen and industrialists in their respective communities. Outstanding economic and financial authorities will speak on such topics as industrial life in Israel, imports and exports and foreign trade.

☆

The Israel parliament referred to its legal committee the bill submitted by the Cabinet fixing the term of the present parliament at four years and providing that the next parliamentary elections be held in January, 1953.

The issue has now become one of the most controversial in the country, in view of the fact that the General Zionist Party, which emerged with heavy gains in the municipal elections, is now demanding immediate parliamentary elections. This demand is being supported by the right-wing Herut Party and by the left-wing Socialist Mapam Party. All of these three groups are not represented in the present Cabinet.

GIBRALTAR ELECTS JEWISH LEGISLATOR

ONE Jew has been elected a member of the Gibraltar Legislative Council, which, for the first time in history, will exercise a measure of home rule over Britain's famed "rock" community.

The nine-member council, of which only five are elected, will include Joshua Hassan, leading member of the Jewish community. Abraham Serfaty, another Jew, was defeated in the elections. Gibraltar's Jewish community numbers about 800 persons.

The executive of the Jewish Agency, meeting in plenary session in New York, reviewed with representatives of the Council of Jewish Federations and Welfare Funds a wide range of problems touching on Israel campaigns in the United States and their relationship to the programs of the local Jewish communities. A memorandum prepared by the Council was discussed in detail.

It was the first time that representatives of the Council, acting as a group,

and a plenary of the Jewish Agency executive has had the opportunity for so full and frank an exchange of views. Dr. Nahum Goldmann, chairman of the American section of the executive, who presided at the session, declared at its close that "the exchange was extremely helpful in clarifying many problems."

☆

Permission to conduct separate Youth Aliyah fund-raising drives throughout the world was asked by Moshe Kol, director of the Youth Aliyah movement conducted by the Agency. Mr. Kol said that this was necessary in view of the increasing needs and decreasing funds for youth immigration.

☆

A total of 19,567 Jewish immigrants arrived in Israel during the month of October, making it the largest contingent to reach the Jewish state in any month since January.

The bureau added that in the first ten months of this year the number of immigrants who arrived in Israel was 145,041, while the total number of Jews who reached the Jewish state since the proclamation of statehood in May, 1948, is 480,010.

☆

Authoritative quarters in London confirmed that 16 heavy Centurian tanks were delivered recently by British manufacturers to Egypt.

☆

A delegation of the Histadrut in Israel will arrive in London December 3 as official guests of the British Labor Party, the Trades Union Congress and the Co-operative Union. The Israelis will remain in Britain for about two weeks and will visit a number of industrial areas.

☆

The Pavel Yershov, Soviet Minister to Israel, boarded the Constanza-bound Rumanian liner Transylvania en route home to Moscow for a leave. The Russian diplomat suddenly notified the Israel Foreign Ministry that he was leaving the country.

☆

The Vatican still favors the internationalization of Jerusalem, it was indicated in *Osservatore Romano*, the publication which mirrors the sentiments of the Holy See.

The newspaper carries a report by the Catholic News Agency that a Dutch-

Canadian proposal for the extra-territoriality of the Holy Places in Palestine is based on the assumption that the Vatican merely wishes to guarantee the security of the Holy Places.

☆

Abba Eban, Israel's representative to the United Nations, withdrew his resolution before the Security Council demanding that Egypt end its Suez Canal blockade of Israel vessels and Israel-bound goods. The withdrawal followed the introduction of a three-power resolution calling on Israel, Egypt and Jordan to settle their charges and countercharges through the media of the mixed armistice commissions.

The resolution, introduced by Warren Austin of the United States and concurred by Britain and France, also expressed the hope that the countries involved will carry out that section of the Israel-Jordan armistice pact which deals with the guaranteeing of free access to a number of places and roads in the Jerusalem area including Mt. Scopus. It also instructed Brig. Gen. William Riley, U.N. armistice chief, to control the movement of nomadic Arab tribes across the various borders and armistice lines and took note of Israel's pledge to evacuate the disputed Beir Katara area. Gen. Riley was asked to report back to the Security Council within 90 days.

☆

A portion of the monies and assets due German Jewry in the form of restitution should be used to help the major Jewish relief organizations of the world which are facing extreme financial difficulties in meeting their tasks, it was decided at a meeting in London of the executive committee of the Council for the Protection of the Rights and Interests of Jews from Germany. The Council is the central representative body of German Jewish organizations throughout the world.

At the same time, the executive, whose session was chaired by Dr. Leo Baeck, former Chief Rabbi of Berlin, expressed the hope that a substantial portion of the funds from heirless and communal restitution would be made available for the Council itself to be used for German Jews now in the United States, Britain, Israel and other countries.

Survey Reveals Poor Synagogue Attendance

A SURVEY of Conservative Synagogue attendance throughout the country has revealed a discouraging picture, the only bright spot of which is to be found in the junior congregations of youths, according to Dr. Emil Lehman, assistant executive director of the United Synagogue of America.

The survey, conducted in cooperation with the Columbia University Bureau of Social research, indicated that only one third of the membership of synagogues attends Friday night services. Dr. Lehman suggested that lay hearings be held to discuss faults of present services and ways of improving attendance. He said Conservative attendance was "gloomy—as in all churches."

A campaign to re-activate the Sabbath is planned, to be carried out by what Dr. Lehman described as sound, modern advertising techniques. These will not include "stunts" to get people into the synagogue, he said.

The Union of American Hebrew Congregations, at the closing session of its 41st biennial assembly in Cleveland, approved a resolution calling for intensified economic aid to Israel. "As religionists we look for the strengthening of the faith of our fathers and for new religious insights in Israel. We urge that the present situation, which limits the rights of non-Orthodox Jews, be corrected soon and we are certain that this will redound to the benefit of all religion and all of the people of Israel."

☆

The Central Conference of American Rabbis meeting in Cleveland, currently with the Union of American Hebrew Congregations biennial assembly, unanimously approved a chaplaincy procurement program which incorporates features similar to Selective Service. The plan was adopted at an extraordinary session of the C. C. A. R.

Under the plan, rabbis will be divided between those who have previously served in the chaplaincy and those who have not. These divisions will further be classified as follows: single rabbis, married, married with one child and married with more than one child.

NEWS OF THE CENTER

Rabbi Levinthal to Discuss "The Role of Dogma in Judaism" This Friday Night

This Friday, December 1st, at 8:30 P.M., Rabbi Levinthal will deliver a sermon on "The Role of Dogma in Judaism." Rabbi Levinthal discussed this subject at the Sabbath morning service of November 18th and it is by special request of many of the worshippers that he is elaborating on it this Friday night. The theme deals with the new dogma recently proclaimed by the Christian Church and our rabbi is anxious that our people should know the proper role that dogmas have played in our religion. This is a most interesting subject, and judging by the interest displayed by all the worshippers at the Sabbath morning services, we are confident that many of our members will want to listen to this discussion.

Cantor Sauler will lead in the congregational singing and offer a vocal selection.

Center Choral Group to Give Special Musical Program At Chanukah Services

The second musical program to be rendered this season by our Center Choral Group under the leadership of Mr. Sholom Secunda will be given in connection with the Chanukah services next Friday evening, December 8th. Mr. Secunda has prepared some new and special numbers in keeping with the Chanukah festival. Cantor Sauler will be the leading soloist in this program. The sermon on that evening will be a Chanukah Message and will be delivered by Rabbi Saltzman.

Enrollment in Institute of Jewish Studies For Adults Still Open For New Students

Our Institute of Jewish Studies for Adults has started this season's work. However, for the benefit of some of the late comers we are continuing to enroll new students for another ten days. We hope that those who have not yet registered will do so during the coming week. Courses are offered in Conversational Hebrew, both elementary and advanced, as well as in Bible, Jewish History, Jewish Religion and Talmud. Most of the courses are given on Tuesday and Wed-

nesday evenings. There are also special courses for women who cannot attend the evening sessions, that are given Monday, Wednesday and Thursday mornings. For further detailed information, apply at our information desk or to the registrar of the Institute, Mrs. E. N. Rabinowitz on the school floor of the Center.

Adorn Your Home With An Israeli Menorah for Chanukah

This year in particular we urge all the members of the Center to acquire a beautiful Menorah from Israel to illumine their homes during the coming Chanukah festival. The Center has now on display in the lobby of our building a number of such Menorahs which have recently arrived from Israel and designed by leading Israeli artists. They will add significance to the festival and charm to your home.

Young Married Group

The November meeting of the Young Married Group dealt with one phase of the problem of anti-Semitism. The subject of the evening was "How To Answer a Bigot" and was directed by two representatives from the American Jewish Congress. Their presentation included a dramatization of anti-Semitic incidents and how to cope with them. A very stimulating discussion followed.

The next meeting of the Young Married Group will be held on Thursday evening, December 14th at which time we will celebrate the holiday of Chanukah with a party, games and refreshments. All young married members are cordially invited to attend.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 4:30 p.m.

Sabbath Services

Friday evening service at 4:30.
Kindling of Candles at 4:10 p.m.
Sabbath services, "Vayesheb," Genesis 37:1-40:23; Prophets—Amos 2:6-3:8, will commence at 8:30 p.m.

Mincha services at 4:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Abelson will deliver the lecture in Yiddish this Saturday afternoon at 4 p.m.

THE YOUNGER MEMBERSHIP

AT THE Executive Committee meeting held November 8, a resolution was overwhelmingly adopted to hold general meetings on alternate Tuesday evenings, beginning with the new year. This step was taken not to decrease our activities, but to elevate the prestige and standards of our organization and to give greater vitality and range to our varied Interest Group Activities.

This innovation will make possible the required leadership and time to give you even better programs than heretofore, provide for a greater cultural, philanthropic and social program, and enable us to give greater financial support to our Interest Groups.

We shall also insist that our programs commence promptly at 9:00 P.M. and that no one be admitted after 9:30 P.M.

CALENDAR OF EVENTS

Tuesday, Dec. 5: In celebration of Chanukah, Hy Rosen is arranging a most enjoyable musical program, together with a candle lighting ceremony. The evening will be most festive as befits this happy holiday.

Tuesday, Dec. 12: Debate on the topic, "Should the McCarran Control Law Be Repealed or Amended?"

Tuesday, Dec. 19: Our annual Fund Raising Event on behalf of the Federation of Jewish Philanthropies. Details will be announced later.

Tuesday, Dec. 26: An entertaining social is being arranged for this evening.

MILTON REINER,
President.

Yiddish Literary and Musical Evening

An interesting Yiddish literary and musical evening will be given at the Center on Wednesday, December 13th at 8:15 o'clock. It will be in the form of a testimonial to Dr. Zvi Cahn on the occasion of the publication of his drama of Chassidic life "Der Rebi fon Kotzk." The following will participate: Dr. Israel H. Levinthal, Abraham Reisen, Dr. Abraham Asen, Dr. Bernard Heller, Dr. A. Rozmarin and others. Mr. Mordecai Rudensky will preside. The program of entertainment will include Zvi Scooler, A. L. Baron and Henrietta Schnitzer accompanied by Natalie Asen Levine.

IN THE HEBREW SCHOOL

THE opening meeting of the P. T. A. was held on Tuesday, November 14, 1950. The guest speaker was Rabbi Harry Halpern of the Midwood Jewish Center, who spoke on the subject, "Education—Our Primary Responsibility." The following new officers were installed by Rabbi Saltzman: Sarah Kushner, president; Lillian Raphael, vice-president; Helen Flamm, vice-president; Rose Davis, vice-president; Rose Klepper, recording secretary; Fannie Buchman, financial secretary; Rose Bromberg, corresponding secretary. Greetings were delivered by Rabbi Levinthal, and a brief report on the progress of the school by Rabbi Lewittes. Cantor William Sauler sang several Hebrew solos and led in the community singing. He was accompanied by our music instructor, Mr. Naftali Frankel. A special Chanukah table was displayed to demonstrate how Chanukah could be observed in the home.

★

At a special celebration held at the Jewish Theological Seminary, two of our graduates were given the Keter Torah—highest award for achievement and scholarship to members of the graduation class. The two recipients of the award were Sidney Tanenzopf and Arthur Rudy. The Brooklyn Jewish Center was represented by Mrs. Ganya Spinrad, a member of the Executive Board of our P.T.A.

★

The Jewish Education Committee has announced the following winners of the Achievement Award for the school year ending June 1950:

Second Award

Barbara Kaplan, Naomi Schiff, Peggy Krakauer, Renee Aronow, Isaac Dressner, Phyllis Burstein, Lila Berger, Arthur Kaplan, Myra Nelson, Lawrence Horowitz, Alan Gnaizda, Naomi Raphael Martin Braunstein.

First Award

Myron Jackman, Ethel Persky, Lloyd Krimko, Charles Levy, Abigail Rabinowitz, Hal Arkowitz, Burton Weitzman, Maurice Friedman, Stephen Horowitz, Charles Stein, Paula Spinrad, Richard Feinman, Lillian Silberberg, Stanley Shalka, Michael Weissner, Lorraine Advocate, Susan Kallen, Alan Pinsky, Sylvia Zuckerman, Joseph Moskowitz, Arthur

Walder, Robert Weinman, Miriam Epstein, Esther Klepper.

★

The first post Bar Mitzvah breakfast of the season was held on Sunday, November 12, 1950. The services were led by students of the Post Bar Mitzvah class and of the Senior Group under the direction of Mr. Irvin Rubin and Mr. Daniel Waldstein. After the services there was a community breakfast prepared by the Hostess Committee of the P. T. A. under the chairmanship of Mrs. H. Flamm and Mrs. Rose Davis. A discussion on current problems in Israel followed, led by Mrs. Lila Cohen, teacher of the Consecration class, who recently returned from a year's residence in Israel.

★

The Hebrew School and Sunday School now boast the largest registration in the history of our classes. The registration for the school is 617. Of this number

323 attend the Hebrew School three sessions per week, 132 attend the Sunday School for one session a week below the fifth grade and 109 attend the Sunday School for two sessions a week beyond the fifth grade. Fifty-three are enrolled in the High School department including the Senior Group, Consecration class, Post Bar Mitzvah class and Post Graduate class.

★

A group of 80 students took part in an excursion to the Yankee Stadium sponsored by the Jewish Community Council. The group was led by Miss Dorothy Bregman and Robert Kritiz, assisted by a committee of parents.

★

Elections were held by the students of the Hebrew School for the General Organization. After enthusiastic speeches by the candidates at an election assembly, the following candidates were chosen: president, Robert Rood; vice-president,

Ark Cover from Israel Presented to Center



Mr. and Mrs. Henry H. Gross, members of our Center, who recently returned from a tour through Israel, presented to our Synagogue a beautiful *Parochet*, a covering for the Ark in our Synagogue. It is made of a fine white silk and is impressive in its simplicity. On the valance is embroidered in gold the Prophetic

phrase "For out of Zion shall go forth the Law." In the center of the *Parochet* there are figures of the Menorah and olive branches—symbols of light and peace. The *Parochet* was designed and fashioned in Tel Aviv by Lotte Engel-Hecker, one of the leading designers in Israel.

Isaac Dressner; secretary, Nina Gillery; treasurer, Naomi Schiff. At the first meeting of the G. O. the representatives met with a committee of the Center Academy and plans were worked out for joint activities between the two schools. The G. O. is under the direction of Mrs. J. Beder.

☆

The G. O. is sponsoring a campaign for the Jewish National Fund in connection with the annual J. N. F. Tag Day. The campaign is under the direction of Mr. S. Edleheit.

**THE NEW TELEPHONE
NUMBER OF THE CENTER
IS
HYACINTH 3 - 8800**

Junior Club Activities

Over one hundred members are registered in the Junior Clubs. They are distributed as follows: Maccabees—15; Tzofim—20; Shomrim—19; Vivalets—12; Candlelites—14; Junior Inta-League—26.

The club season opened with a rally at which movies were shown. Each club elected its officers and together with their respective leaders the members tentatively outlined some of their future activities.

Among the outstanding features of the club program were the observance of Bal-four Day, the celebration of Jewish Book Month, the significance of Columbus Day, and United Nations Day.

The girls clubs implemented their programs with learning of Hebrew songs and Israeli dances.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Talmisim and Prayer Books from the following:

Mr. Joseph Goldstein in honor of the birth of a grandchild Nat Rockmore.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Alex Bernstein of 1503 President Street on the engagement of their granddaughter, Anita Kamholz, to Mr. Robert L. Marco on November 5th.

Mr. and Mrs. Abraham Goldsmith of 1272 President Street on the marriage of their son, Mortimer Edward, to Miss Janice Lee Goldstein on November 26th.

Mrs. Gussie Goldstein of 658 Montgomery Street on the marriage of her

daughter, Ada June, to Mr. Gilbert Lee Scheinhaus on November 26th.

Junior League News

The Junior League of the Center has an active month ahead. Meeting every Thursday evening as usual, the meeting of December 7th will feature a square dance. Artie Ezersky has invited a professional square dance caller to insure a successful evening. December 14th, Diane Stadin and her entertainment committee promise us another delightful musical evening. December 21st will feature a belated Chanukah skit in the true spirit of the holiday and on December 28th, our annual Mid-Winter Hop, a social event that is traditionally successful, will take place.

Social dancing follows each meeting. The Junior League invites all youth of college age whose parents are members of the Center to join in every Thursday evening and participate in the social and cultural activities offered.

Notice of Unveiling

The unveiling of a monument in memory of the late Mrs. Sylvia Rottenberg Marcus will be held Sunday morning, December 3rd at 11:00 o'clock on the Center subdivision of the Montefiore Cemetery at Springfield, L. I.

BASKETBALL SEASON OPENS

**This Sunday Evening
DECEMBER 3rd**

BROOKLYN JEWISH CENTER

vs.

Pelham Paris Community Center

AN IDEAL CHANUKAH GIFT

For a suitable, lasting Chanukah gift — choose one or more of
RABBI LEVINTHAL'S BOOKS

For Young and Old

"Judaism — An Analysis and Interpretation"

"A New World Is Born"

"Steering or Drifting — Which?"

\$2.50 a copy

"Ya-budas" — a Yiddish translation of "Judaism"

by DR. A. ASEN

\$3.00 a copy

These works may be purchased at
THE CENTER

NEXT MEMBERSHIP SOCIAL MEETING

**Thursday Evening
December 7th
at 8:15 o'clock**

Cantor William Sauler

will kindle the Chanukah lights and lead in the singing of appropriate songs.

Guest Artist

GENE MARVEY

Sensational Tenor who has recently returned from a triumphant tour through Europe, in a program of popular songs.

Refreshments and Social Hour
will follow

Center members and their wives are cordially invited to attend.

**Admission on presentation of
1950 membership cards.**

Additional Applications

(Continued from page 20)

BERKOWITZ, NORMAN H.

Res. 485 Ocean Ave.

Bus. Furs, 365—4th St.

Married

Proposed by George Feldman,
Max Oelbaum

GRABEL, ARTHUR

Res. 1280 Ocean Ave.

Bus. Textiles, 377 Broadway

Married

Proposed by Lawrence Wittlin

KIMMEL, DR. PHILIP R.

Res. 30 East 91st St.

Bus. Dentist, Long Beach

Single

Proposed by A. Kimmel

MAY, MISS FRANCES

Res. 67 Legion St.

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ACKERMAN, LOUIS

Res. 1397 Shore Parkway
Bus. Hotel, 2612 Broadway
Single

ALLEN, MISS BERNYCE

Res. 768 Linden Blvd.
Proposed by Mrs. S. Glovinsky

AMSTERDAM, DR. SOL D.

Res. 587 Montgomery St.
Bus. Physician, 184 Joralemon St.

BASS, BARNETT M.

Res. 1434 Carroll St.
Bus. Attorney, 51 Chambers St.
Married
Proposed by Joseph A. Solovei

BERGER, ALFRED

Res. 180 East 91st St.
Bus. Piece Goods, 230 W. 38th St.
Single
Proposed by Shelley Libman,
Lynn Mitzner

CHARIS, LEO L.

Res. 505 Lincoln Pl.
Bus. Insurance, 694 Lincoln Pl.
Single
Proposed by Frances Green

COWEN, ARTHUR M.

Res. 777 New Jersey Ave.
Married
Proposed by Samuel Feldman

DANZING, DANIEL

Res. 362 Chester St.
Single
Proposed by Bess Steinbrock,
Florence Margulies

EDELSTEIN, MISS BEATRICE

615 Crown St.

FEIN, MISS MARGE

Res. 451 Kingston Ave.
Proposed by Byrd A. Citron,
Mrs. Anna Greenspan

FISHMAN, ARTHUR

Res. 417 Ocean Ave.
Bus. Furniture, 146 Middleton St.
Single
Proposed by Marvin Blickstein,
Monroe Samuel

FRIMMER, MISS RUTH

Res. 1331 Flatbush Ave.
Proposed by Irene Forman,
Bess Steinbrock

GABOW, JACK D.

Res. 9118 Kings Highway

Bus. Advertising, 745—5th Ave.

Married

Proposed by Murray Landau,
Shirley Pomerantz

GILMAN, MISS GLORIA A.

Res. 1010 Eastern Parkway
Proposed by Phyllis Nussenblatt,
Rita Young

GOLDBERG, MISS RAY

Res. 40 Lott Ave.
Proposed by Irving J. Gottlieb

GOODSTEIN, REUBEN

Res. 565 Alabama Ave.
Bus. Food, Newark
Single
Proposed by Esther K. Kernes,
Mike Pearlman

GORDON, DAVE

Res. 596 Hopkinson Ave.
Bus. Liquor, 306 Broadway
Married

HOLTZMANN, HOWARD M.

Res. 671 East 17th St.
Bus. Attorney, 30 Broad St.
Married
Proposed by Judge Emanuel Greenberg,
Jacob L. Holtzmann

KANARS, SAM

Res. 133 East 94th St.
Bus. Furs, 307—7th Ave.
Married

KAYE, MISS IRMA

Res. 426 Rockaway Parkway
Proposed by Norma L. Benson,
Lillian Namzoff

KELLERMAN, MISS JUNE

Res. 401 Schenectady Ave.
Proposed by Milton Reiner,
Dr. Harris I. Canarick

KETEKEL, MISS ELSIE

Res. 1106 St. John's Pl.

KIMBALL, DR. SAMUEL I.

Res. 1689 Union St.
Bus. Dentist
Married

KLEIN, MARCIA

Res. 550 Saratoga Ave.
Proposed by Norma L. Benson,
Irma Kaye

KORNFELD, BERNARD

Res. 49 Nixon St.
Bus. Chain Store, 498—7th Ave.
Single
Proposed by Esther K. Kernes,
Mike Pearlman

KORZENIK, ADOLPH

Res. 1061 East 12th St.
Bus. Coats & Suits, 320 W. 37th St.
Married
Proposed by Nathan D. Shapiro

KRULIK, JACK

Res. 1621 Union St.
Bus. Restaurant, 319 W. 125th St.
Married

LESONSKY, MISS SHEILA

Res. 750 Lefferts Ave.
Proposed by Nat Blond,
Martin, Dumoch

LEVENBERG, MISS MOLLIE

Res. 188 East 55th St.
Proposed by Nat Gurtvich,
Morty Weinberger

LEVINE, MISS RITA

Res. 214 Central Ave.

LICHT, DR. SIDNEY E.

Res. 1400 E. 31st St.
Bus. Orthodontist, 2100 Bedford Ave.
Single
Proposed by Dr. Harold R. Cook,
Richard Nepon

MARANTZ, MORRIS

Res. 7110—21st Ave.
Bus. Television, 58 Beach St.
Married
Proposed by Samuel Chasin

MARK, ARTHUR

Res. 396 Saratoga Ave.
Bus. Furniture, 765 Atlantic Ave.
Married
Proposed by Nat Mark

MINEROF, MISS ALICE R.

Res. 916 Brooklyn Ave.
Proposed by Edes Kotifsky,
Seymour Eisenstadt

NACHTIGAL, MISS GERTRUDE

Res. 183 Ocean Parkway
Proposed by Muriel Goldsmith,
Harriet Lipp

NEWMAN, MISS PHYLLIS

Res. 136 East 52nd St.

NICHOLSON, MISS SYLVIA

Res. 134 East 56th St.
Proposed by Irving J. Gottlieb

PASTER, MISS HARRIET

Res. 522 Alabama Ave.
Proposed by Sally Stelnick

PERTAIN, MRS. SYLVIA N.

Res. 135 Eastern Parkway
Proposed by Center Academy

PRAGER, MISS JEANNETTE

Res. 1158 East 43rd St.

REICH, MISS BARBARA

Res. 900 Bushwick Ave.

- ROCHELMAN, M.
Res. 229 Remsen Ave.
Bus. Factors, 101 W. 30th St.
Married
Proposed by Morris Wolf,
Sol Schlakman
- ROSEN, ROBERT B.
Res. 313 Grafton St.
Proposed by Claire Hoffman
- ROSENBERG, SELIG
Res. 2098 East 2nd St.
Bus. Lumber, 170 Stewart Ave.
Single
Proposed by Harold Banner,
Murray Rosenthal
- ROSENBLUM, MURRAY
Res. 897 Empire Blvd.
Bus. Cabs, 305 W. 55th St.
Single
- ROSS, Miss ROSLYN S.
Res. 239 East 59th St.
- SACKMAN, Miss JEANNETTE
Res. 1746 Union St.
- SCHAUBER, MORRIS
Res. 270 Crown St.
Bus. Coal, 215 E. 149th St.
Married
Proposed by Morris D. Wender,
Jerry Wender
- SCHWARTZ, HARRY
Res. 1315 Eastern Parkway
Bus. Clocks, 480 Johnson Ave.
Married
Proposed by Dr. Jacob Schwartz,
Joseph Schwartz
- SEGAL, MARTIN M.
Res. 616 Empire Blvd.
Bus. Mfg., 1835 Prospect Pl.
Single
Proposed by Gerlad Jacobs,
Martin Bruckner
- SEIGLER, DR. ALVIN
Res. 751 St. Marks Ave.
Bus. Physician, Kings County Hosp.
Married
Proposed by Dr. Samuel L. Siegler
- SKURNICK, SAM
Res. 1568 Carroll St.
Single
Proposed by Helen Brasner,
Rita Young
- STANGER, Miss ESTELLE
Res. 853 Empire Blvd.
Proposed by Phyllis Nussenblatt,
Rita Young
- STELNIK, GEORGE
Res. 199 Remsen Ave.
Bus. Unemployment Ins.
- Single
Proposed by Shelley Libman,
Lynn Mitzner
- STEINBERGER, HOWARD
Res. 140—8th Ave.
Bus. Textiles, 10 W. 33rd St.
Single
- STEINBROCK, JACK
Res. 694 Rockaway Ave.
Bus. Accountant, 7 E. 42nd St.
Single
Proposed by Bess Steinbrock
- TOBACK, Miss CELAINE
Res. 1645 St. Marks Ave.
- USADI, JACOB M.
Res. 767 Eastern Parkway
Bus. Attorney, 1501 Broadway
Single
Proposed by Bernard Heyman,
Bernard Feinstein
- WECHSLER, DAVID
Res. 888 Montgomery St.
Bus. Furs, 307—7th Ave.
Married
- WEISSBERG, Miss CHARLOTTE
Res. 791 Hicks St.
- WOOSTER, SAUL
Res. 274 E. 93rd St.
Bus. Flour, 447 Produce Exch.
Married
Proposed by Abraham Rosenberg
The following has applied for rein-
statement:
- ISRAEL, MARTIN
Res. 614 Carroll St.
Bus. Buyer, 1441 Broadway
Single
Proposed by Alma Beck
- Additional Applications**
- ANGEL, Miss LEONORE
Res. 916 Brooklyn Ave.
Proposed by Edes Kotkofsky,
Seymour Eisenstadt
- COHEN, Miss BUNNY
Res. 25 Lefferts Ave.
- FOX, Miss MILDRED
Res. 1944 East 12th St.
Proposed by Dr. Harris I. Canarick,
Herbert K. Kaplan
- GETTINGER, EDWARD
Res. 472 Hendrix St.
Bus. Accountant, Parsons Blvd.
Single
Proposed by Blanche Gettinger,
Bernard Hoberman
- GOLDENBERG, LOUIS G.
Res. 899 Montgomery St.
- Bus. Mills, 34 Franklin Ave.
Married
Proposed by Dr. Wm. Douglas,
George D. Goldenberg
- JAFFE, Miss SHIRLEY
Res. 916 Brooklyn Ave
Proposed by Edes Kotkofsky,
Seymour Eisenstadt
- LAPIDUS, Miss ANNE
Res. 750 Lefferts Ave.
Proposed by Phyllis Nussenblatt,
Rita Young
- MAGIN, Miss HILDA L.
Res. 336 Christopher Ave.
- MAVER, Miss RHODA T.
Res. 201 Eastern Parkway
Proposed by David Greenberg
- MYERS, Miss DOROTHY
Res. 203 Tompkins Ave.
Proposed by Norma L. Benson,
Dr. A. J. Geltzer
- NELSON, Miss MILDRED
Res. 485 Riverdale Ave.
- NUSSENBLATT, Miss SANDRA
Res. 743 Empire Blvd.
Proposed by Phyllis Nussenblatt,
Rita Young
- ORTNET, HERBERT L.
Res. 616 Avenue N
Bus. Attorney, 30 Broad St.
Single
Proposed by Roslyn Kessler,
Shirley Lerner
- ROSEN, Miss MARILYN S.
Res. 175 East 52nd St.
Proposed by Samuel Chasen
- SHEIVACHMAN, Miss RENEE
Res. 83 East 94th St.
Proposed by Sylvia J. Sonenberg,
Melvina Sherman
- STRIEFER, Miss MILDRED
Res. 201 Eastern Parkway
Proposed by David Greenberg
- SUTTER, BERT
Res. 401 Schenectady Ave.
Bus. Projectionist, Kameo Theatre
Widower
- WERBER, VICTOR
Res. 195 Sullivan Pl.
Bus. Men's Clothing, 200 5th Ave.
Single
- WILKS, Miss NORMA
Res. 584 Grand St.
Proposed by Edes Kotkofsky,
Rita Penschansky
- WOLKOFF, Miss EDITH
Res. 40 Lincoln Rd.

(Continued on page 18)

PAGING SISTERHOOD!

The tenth annual nation-wide observance of Jewish Book Month, November 3 to December 3, emphasizes the primary place which the book, "die schwartze pintelach," has occupied in Jewish life. Jewish Book Month is designed to stimulate an appreciation of our rich literary heritage. Jewish books are precious treasures which we can own and enjoy with the distinctive pride that they are of and about us. Let us therefore resolve to establish a Jewish Book Shelf in our homes, and give the Jewish book the place of honor it deserves. — SARAH KLINGHOFFER.

Sisterhood Celebrates Its Thirtieth Anniversary

Thirty years have sped on since the Sisterhood of the Brooklyn Jewish Center was born, and now, in its adulthood, we have grown to be the largest Conservative Sisterhood in the country. The celebration of this memorable evening was indeed a fine testimonial to our women, whose observance of Rabbi Levinthal's trinity of aims, "study, worship and social service," has been the beacon by which all their efforts and achievements have been guided. In the presence of about 1,000 men and women, members of the Center, our Sisterhood celebrated in dignity, in honor and in beauty the culmination of three decades of service to the Center, the community, the nation and Judaism here and abroad.

Dr. Levinthal stressed the important place the Sisterhood occupies in Jewish communal activities in the Borough and the organization's accomplishments on behalf of the parent institution during these years. The President of our Center, Judge Emanuel Greenberg, extended his greetings and the good wishes of the general membership for our continued progress and success in our enterprises. Mrs. Joseph L. Horowitz, one of the pioneer Presidents, reviewed the early days of the Sisterhood, paying especial tribute to Mrs. Hilda Weinstein, her predecessor, who was ill and could not be present at our "simcha." Mrs. Morton Klinghoffer, the present Sisterhood President, as chairman of the evening, presented a cavalcade of Sisterhood's activities and its impres-

sive history, citing for well-merited commendation, her eight predecessors who had given much of themselves as leaders then, and who today are the inspiration of many communal and Jewish projects in the Borough. Participating also in the touching celebration were Rabbi Manuel Saltzman, who delivered a beautiful invocation, and Rabbi Mordecai H. Lewittes, whose fitting benediction closed the formal part of the evening.

A fine musical program was provided by the Center Choral Ensemble, under the direction of Sholom Secunda, our genial Music Director, with Cantor William Sauler, Ann Bernstein. Ed Heisler and Jerry Robbins as soloists. A reception tendered to the entire membership concluded the event. Although this is the first time Sisterhood has taken time out to mark its growth, we look ahead with proud expectancy to our golden jubilee, when we shall have the stature of real maturity.

Non-Partisan Election Meeting October 23rd

"Your Stake In Your Government," was the subject of the excellent address by Mrs. Lillian Rothchild, Midwood Chairman for Municipal Affairs of the League of Women Voters, who stressed, among other things, our active interest and awareness of American Affairs, of the policies of our city, state and Federal government, and a keener study of the

men whom we elect to run our government. A brief forum period elicited pointed questions from the audience. At this meeting, we also marked the fifth anniversary of the establishment of the United Nations, and Bea Schaeffer, chairman of the afternoon, reviewed its trials and triumphs, its goals and its meaning to the entire world. Business affairs of the afternoon were limited to an appeal by Bea Schaeffer, chairman of our Mother-Daughter Luncheon, for more reservations, and to an appeal from Mrs. Jesse Asinof, Chairman of the Women's Division of the Federation of Jewish Philanthropies, for active assistance to Federation's current drive.

Orchids To You, Bea Schaeffer!

Indeed, a veritable bowler to you and your indefatigable co-chairman, Mary Kahn, for your splendid chairmanship of our most beautiful Fourteenth Annual Mother-Daughter Luncheon and Fashion Show, held on Wednesday, November 1st. The expressions of praise, the joy which was manifest on the face of every guest is a tribute to your management. Because the afternoon was perfect in weather, in spirit, in repast, in gifts, in flowers, and all else, your *Schinah*, Bea shone forth all the more clearly, especially so in your beautiful interpretation of the relationship of mothers, daughters and fashions even in the days of our Biblical forefathers. Furthermore, the financial success of a magnificent social afternoon attests to your capable leadership. Your

(Continued on page 23)



Seated (l. to r.)—Mesdames Joseph Horowitz, Morton Klinghoffer and Phillip Brenner
Top Row (l. to r.)—Mesdames Maurice Bernhardt, Albert Witty, Isadore Lowenfeld and Max Koven. Due to illness, President Mrs. Albert A. Weinstein could not attend.

THE TOWERING LIFE OF SOLOMON SCHECHTER

(Continued from page 7)

less fragments of varnished literary treasures which, with the genius of imagination, he pieced together from the yellowed parchments buried for centuries in the Cairo Geniza, created a world-wide sensation and entered new facts and chapters in Jewish history. Dr. Schechter is a discoverer who himself recorded every step in his romantic voyage. Summing up the results of his enormous triumph on the "battlefield of books" in the windowless and doorless Geniza, he concludes: "The work is not for one man and not for one generation. It will occupy many a specialist, and much longer than a lifetime."

As a writer, Dr. Schechter conceived everything in terms of life and action. He gave a humanizing touch to every subject he treated, no matter how seemingly dull and dry. What subject, for instance, may be more dreary than theology? Yet, for its freshness of style and treatment, and the rare flashes of humor that enliven its pages, his "Some Aspects of Rabbinic Theology" turned out to be one of the most successful books he had written. It met not only with universal acclaim but it may be said to have paved the way for a more sympathetic understanding of the rabbinic tradition on the part of Christian scholars. Many had hoped that the volume would be followed by still further "Aspects," which, indeed, might have been the case had not death overtaken him shortly after the book appeared.

There was nothing shy or timid about the Roumanian-born "gypsy-scholar." He challenged the Jews and he challenged the Christians. In his "Epistles to the Jews," his farewell message to English Jewry, Schechter bitterly scourged the "encyclopedic ignorance of the highly uneducated," their attempt to occidentalize the Jewish religion, and their ignorance of Jewish life and thought, which made them susceptible to every fad of the moment. He pleaded that they rediscover themselves as Jews, repossess themselves of their Scriptures, revive the Hebrew language and Hebrew literature, and redeem the soul of the Jewish people. In a note on "Spiritual Religion Versus Spiritual Men," one of his choicest bits of parody, he contrasts the so-called

spiritual and ceremonial religion of the Western and Eastern Jews.

He protested vehemently against the bias with which Christian scholars treated Jewish subjects, against what he called the "vivisection" of the Bible, and particularly, the distortion of the religious and ethical teachings of the Rabbis of the Talmud in order to establish the moral and spiritual inferiority of Judaism and the Jewish people. His indignation rose to a crescendo when he took up the cry of "legalism," with its implied legend of the "burden of the Law" raised by the Christian theologians. He scoffed and raged at this distorted view of the Jewish religion. As one born under and nurtured by the discipline of the Torah, he had no difficulty in dispelling this wrong conception, and proving the fulfilling a *mitzvah* was not a burden to the Jew but his highest joy. He remained the disparager of rabbinic Judaism that Rabbinism had meant Judaism for two thousand years. He called on the Jews to write their own commentaries to the Bible, for only they who had created the Bible could best understand its spirit.

A Hasid of sentiment and emotion, whose Judaism was based on feeling and intuition, Solomon Schechter was more than slightly suspicious of the Jewish historical school, whose attitude toward religion may be defined as an enlightened skepticism. He was himself on the mystical side of religion, declaring its roots to lie deep down both in the Bible and the Talmud. "Those," writes Schechter, "who are at all familiar with the old rabbinic literature hardly need to be told that 'the sea of the Talmud' has also its gulf stream of mysticism which, taking its origin in the moralizing portions of the Bible, constantly commingling with the icy waters of legalism . . . communicating to it life, warmth, and spirituality."

The inventor of "Catholic Israel" hated nothing so much as "geographical Judaism." His plea was for Jewish solidarity. Israel was to him one and indivisible. East and West had lost all meaning for him. The Torah was to him the sum and substance of Jewish life, and for its preservation all its forces must unite. In his "Epistles to the Jews" he says: "Whatever our political destiny

may be, our religious destiny can never be worked out by the West in isolation. The religious energies of all our brethren of the West and of the East, in close communion, will be required for its consummation."

Schechter himself was the most striking living symbol and embodiment of the fusion of forces and energies he advocated. For gathered up in his own being was a synthesis of currents and influences of almost every kind. He bore within himself the whole process of Jewish development, from the *yeshiva babur* to the modern scholar. He was a product of the Roumanian ghetto and a citizen of England, a Talmud student and a teacher at Cambridge, a religious enthusiast and follower of scientific methods, a man of advanced ideas and convictions with the blood of generations of Hasidism flowing in his veins. He was one of the greatest Jewish spirits of his time.

A second and concluding article on Schechter will be published next month.

THE JEWISH COMMUNITIES OF SOUTH AMERICA

(Continued from page 7)

quite safe economically and politically at the present moment. It is significant that for the first time in the history of Brazil, all political parties have placed election advertising in the Jewish newspapers, seeking the Jewish vote.

The Jewish community in Uruguay is the luckiest. The country is the most democratic in all of Latin America, and there is no difference in the treatment accorded Jews and non-Jews. The Jews enjoy equal rights and have no complaints about their economic situation. They contribute generously to various Israel causes and take excellent care of their own communal needs. They maintain old people in a home for the aged with so much care that the aged could be maintained at the same cost in the best hotels. They have two daily newspapers in Yiddish and even a daily radio hour in Yiddish. Their only dissatisfaction lies in the fact that Uruguay does not admit any more Jewish immigrants from Europe. The Jews are concentrated primarily in Montevideo, which is one of the oldest cultural centers in Latin America.

PAGING SISTERHOOD

(Continued from page 21)

Sisterhood is proud of you, and you and your co-chairman, Bea and Mary, may take, besides orchids, deserved bows.

Cheer Fund Contributions

In honor of Sisterhood's 30th anniversary, Mrs. Lil Lowenfeld; in honor of Alma Rosenberg's marriage, Mrs. Sarah Klinghoffer; in honor of "Hershey" Kaplan's new daughter, Mrs. Sarah Klinghoffer; in memory of Ben Levitt's brother, Mrs. Sarah Klinghoffer.

Kiddush to Junior Congregation

Sponsored on December 23rd by Mrs. Samuel Katz in honor of grandson's Bar Mitzvah. Celebrate your "Simchas" with a kiddush. Call Fanny Buchman for a date.

Federation Campaign

Chairman Lil Levy urges your active efforts to secure contributions and help the drive of the Federation of Jewish Philanthropies. Federation has installed a free "Telefund" Service at 145 E. 41st Street, New York, where you can come any day and call your prospects. Please avail yourself—you will earn a "mitzvah" and the unfortunates whom Federation supports will reap the benefits thereof.

Women In the News

Our President, Sarah Klinghoffer, is attending the convention in Minneapolis of the National Women's League of the United Synagogue of America.

Mrs. Mollie Meyer has been appointed chairman of Zionist Youth Activities for the Brooklyn Region of Hadassah.

Monday, Dec. 4 — Open meeting of Metropolitan Branch Women's League held at Petach Tikvah, 1:00 P. M. All welcome.

Monday, Dec. 11 — Annual Chanukah Luncheon of Metropolitan Branch Women's League of United Synagogue. Tickets, \$4.50 per person. Hotel Commodore, attractive musical program. Guest speaker, Rabbi Manuel Saltzman. See Hattie Roth for tickets.

Tuesday, Dec. 12 — Executive Board meeting of Sisterhood, 1:00 P.M.

Wednesday, Dec. 20 — Sisterhood General meeting, evening at 8:15. Welcome to new members. Attractive program will include Mrs. Estelle M. Sternberger, news analyst and radio commentator who will speak on "The Current World Scene," and Nachum and Dina, delightful dance team in a group of international and Israeli interpretations. Refreshments and social hour.

HEBREW EDUCATION

(Continued from page 10)

many of the students have continued coming year in and year out. An institute of this type, if properly conducted, is bound to be crowned with success. The Institute of the Brooklyn Jewish Center proved that to be true.

Our primary aim is to inspire the parents with the wish to acquire Jewish culture and retain it. A well informed parent will become a true guardian of his children and an asset to the school and the synagogue.

THE SHAVE

(Continued from page 8)

razor down in long easy sweeps.

Mr. Bastard, do you realize your life hangs on a thread? Your days, hours, your very seconds are numbered. Your evil race has come to an end. This is the electric chair your politician friends refuse to give you. Say hello to Mr. Death, Bo-bo Bastard. From now on, he'll be your only friend. Did you ever consider the fact that I, the one you call kike, holds your life under my razor? Oh God, please allow me this one act. Never have I done such a great thing as I can do now. A sign, please—any sign—rattle the window—dim the light—move my hand downward!

Horowitz continued to shave Bo-bo, waiting for the word. Praying.

But none came.

He finished the last stroke of the shave and went for a hot towel.

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—JOHN RUSKIN.

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